

A L E X I C A C V S

Spirit of Salt of the VVorld,

Which vulgarly prepair'd is call'd
THE SPIRIT OF SALT.
OR

The transcendent Virtue of the true

SPIRIT of SALT

Long look'd for,

And now Philosophically prepared and purified
from all hurtfull or Coroding Qualities, far beyond any
thing yet known to the World: being both safe and pleasant for
the use of all Men, Women, and Children.

By CONSTANTINE RHODOCANACES. *Grecian*
of the Isle of *Chios*, and one of his Majesty's Chymists;
who is the sole authour and inventor of this Spirit.

Living In L O N D O N, next door to the
Three Kings Inne in *Southampton Buildings*, near
the *Kings Gate* in *Holborn*.

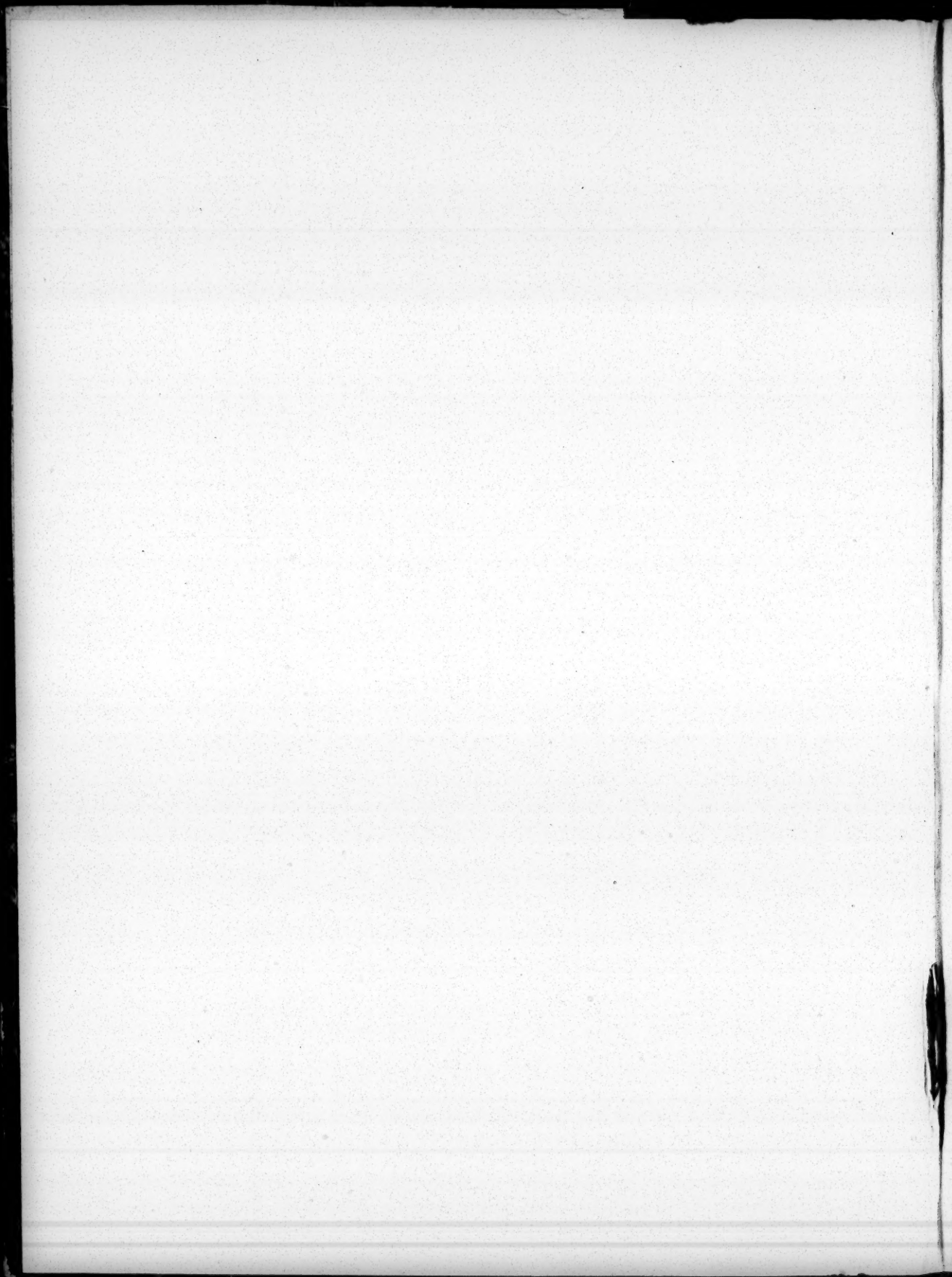
Where al manner of Chymical preparations are
carried on without any sophistication or abuses whatso-
ever

This fifth Edition is enlarged with some new Testimonies, Advertisements and rare Medicaments.

By His Majesties special Direction and Allowance.

Πάν ἀγαθὸν ἑαυτῷ τοῖς ἄλλοις ἐς κοινωνικόν.

London, Printed by I. R. in the Year 1667.



(Beginning of Spirit of Salt)
1. Austrianess Lee

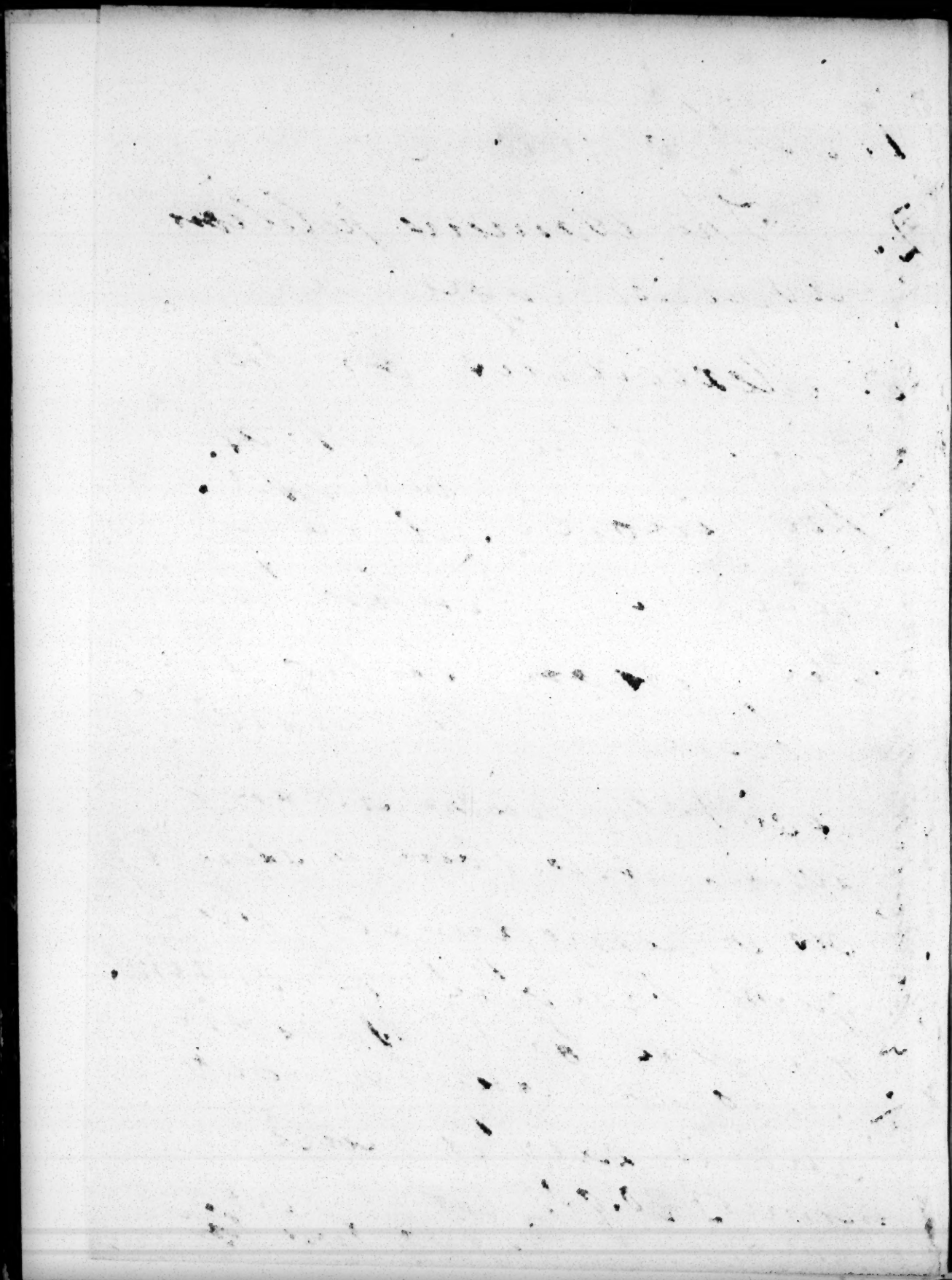
The ~~Womens~~ petition
against coffee in

3. Mexicanus or the
spirit of the salt of
the world, ^{very rare.} a very
curious, written by

the person who in-
troduced the muratic
acid (the preparation of
which was then a secret)
as a remedy for the
great Plague of London.

He was only person
who had any success,
and is said to have
gained £30,000 by W. Fudge
borrowed his book from the

4. The English Harmer's paper cross



Washington

1/1/19

1/1/19

RB23 a. 9392

To the Reader



Having promis'd (as is to be seen in the following Apologie to his Sacred Majestie) to give a farther relation of the excellent virtues, and use of the Spirit of Salt of the World, confirm'd by sundry experiments here in England: accordingly I have here done it: (though omitting many experiments to prevent tediousness) which I call The Spirit of Salt of the World, to difference it from that which is commonly called Spirit of Salt. For many hearing what great success my Spirit of Salt hath had, they concluded that which was vulgarly call'd so, would have the same. The contrary to which is found: for not long since a sick person making use of the common Spirit of Salt bought at the Apothecaries, dyed upon the taking of it. This relation I received from the Rightworshipful Sr Tho. Middleton, several other witnesses attesting the same. This relation charitie towards my Neighbour, commandeth me to make publicke that hereafter greater caution may be had in using the vulgar corrosive Spirit of Salt: instead whereof I make publick this, which is most innocent, and healthfull, as may be seen in the following testimonies.

Further Reader take notice, that in this fifth Edition, there are several Testimonies added of Doctors in Physick and other learned men: touching the virtue and excellencie of this Spirit of Salt, which is done for the greater satisfaction of the buyer, who is to give six pence for it.

There are some who pretend to make this Spirit according to my preparation, wherefore I think good to let the world know, that as yet this Secret hath not been communicated to any; nor must it be, it being for the present so ordered by his Majestie, who if he shall be pleased to allow the communication of it for the publick good, I shall then publickly declare the Person that shall receive from me the Philosophical way of preparing it.



The Apology of the Author which he presented
to his Majesty, and now hath made publick
for the satisfaction of others.

May it please your most excellent Majesty;



That the ample testimony of Sir. Thomas Middleton lately tendred to your Sacred Majestie touching my preparation of the Spirit of Salt, as to the difference thereof from that vulgarly prepared, might receive some farther confirmation: And that that worthy persons commendation of me in that respect might obtain at least your Majesties excuse, It hath happily been so ordered, that the eminent virtues of the said Spirit should approve themselves to the world by several experiments, a few of which out of many, lest I should be tedious, taken from Patients own Letters, and from such as have made their observations of it upon themselves and others, I do here humbly submit unto your Majesties inspection, having added hereunto many testimonies, if perhaps by such means the preparation of this excellent medicine, especially in Scorbutick distempers (familiar as hath been observed unto your Majesties Kingdomes,) may be admitted, and receive no discouragement from those who are pleased at present to think otherwise of it than experience hath evinced to be true.

Testimo.

Testimonies touching the *Spirit of Salt*, as it is perpared by Mr. *Constantine Rhodocanaces*.

(I had intended to have added to this fifth Edition of my Book, many new testimonies, which have been brought unto me from several persons; but in regard I find that this my Spirit is in the judgment almost of all men received with a singular commendation, I do forbear to create any unnecessary trouble to my Readers: But yet there being some new testimonies of great consequence I cannot let them pass, but have added them in p. 6. 7. 8. &c. that the truth may be affirmed, its virtues more illustrated, and every one with more securitie and cheerfulness may use it as a remedie that eases and cures all griefs and maladies.)

The old Testimonies

M^r. *Lyne* Gentleman, living in *Alesford* being sick of the Stone in the Reins, was cured by the *Spirit of Salt*, and he had a son, which being eight years old, could neither stand nor go; and by advice, he gave to his son every day some drops of the *spirit of Salt*, and in six weeks time, he was brought to his Limbs and strength, that to the admiration of all about him, he could goe very well.

2. *Mr. Francis Cotton* of *Gadsden* in the County of *Hertford*, and servant to her Majestie the Queen Mother, was for 18. years together troubled with the Scurvy, which so far had wrought upon him, that from head to foot he was extremely distempered both with a lightness in his head and pain throughout all his body that he could neither sleep, nor take any natural rest; but by the *Spirit of Salt*, with the mixture of other medicaments prepared by me, he was perfectly cured in the space of two months.

3. *Iane Shepherd* living at the *blewboar* in *S. Giles*, being very much troubled with the Stone in the Kidneys for six years, so that she could not rise, and at length was given up for one incurable, by the use of the *Spirit of Salt*, mixed with *aqua coelica*, (of which water we have spoken in the end of this book) was altogether freed from her distemper, voiding three spoonfulls of gravel, and two stones of the bigness of a pease.

4. *Ioseph Hooper* Confectioner, living on *Ludgate-Hill* being troubled for the space of two years, with the Tooth-ach, was cured by only taking the *Spirit of Salt*.

5. *Elias Price*, living at the sign of the *three Kings* by *Southampton* buildings, was dangerously sick, and so full of pain all over his body, that he cryed out with great exclamations, and also his breath being almost stopt, and his stomach out of order; so that all accounted him as a dead man, was by the blessing of God, on this *Spirit of Salt* and *Aqua coelica*, cured in two dayes.

Mr. Richard Morton testifieth upon his own observation as followeth.

6. That a Minister in *Lincoln shire*, born and bred in that County, having been Scorbutical from his Childhood, and at the 35. year of his age grievously afflicted, in-somuch as from head to foot, the symptomes of that distemper were manifest upon him, and having in vain attended upon the Country Physitians for his Cure, did at length betake himself to the use of a certain Diaphoretick Powder of the composition of the said *Mr. Rhodocanates*, and after thrice using thereof with this *Spirit of Salt*, drinking thereof every morning a convenient Dole as he was directed, for the space of a month, he recovered his health unto admiration.

7. That

7. That another Minister of *Worcester-shire* having been sorely afflicted with the Scurvy for the space of six or seven moneths, so as he had little or no strength left, especially in the lower parts of his body, was yet by the use of this *Spirit* within a short time delivered from that languor and weakness of his parts, and all other symptoms of his Scorbutick distemper.

8. That a Countrey-man of the same County, sick of an inveterate Head-ach, which afflicted him at certain times every day, having been left by the Physicians, and in their opinion neer death, did after a purgation, once and again prescribed, make use of this *Spirit of Sale* for the space of a week, or thereabouts, and was thereby suddenly and strangely recovered.

9. That a Gentlewoman being greatly obstructed in her Lungs by the space of a moneth or more, and thereby very much weakned, as also through Hysterical passions very frequently brought almost unto death, having used many other Medicines, to no purpose, was by the use of this *Spirit of Sale* within a short time recovered, and delivered from all the ill symptoms before recited.

These things Mr. *Morton* testifieth, as he expresseth it willingly and upon knowledge.

The testimony of C. Sankey. Lond. August 1663.
as followeth.

10. That labouring under a continual Feaver for some dayes, and sorely afflicted with obstructions, insomuch that there was just fear of a Jaundise, he by the use of this *Spirit of Sale*, prepared by Mr. *Rhodocanaces*, and taking thereof to the third or fourth time, did forthwith recover to his former condition of health.

This testimony Mr. *Sankey* gave under his hand upon his own experience therein, desiring to serve for the profit of others.

The

see page 19 on page 8

The testimony of Samuel Rand under his own hand,

Lond. June. 1663. as followeth.

11. That being sick of a Quartan Ague for almost nine moneths together, and using other Medicines to no effect, he, by the use of this *Spirit of Salt* prepared by Me and exhibited by ten drops in Posset-drink three or four times, was delivered from his Ague.

The testimony of Mr. Ionas Moor as followeth.

12. That he going forth for *Tangier* as Commissioner for overseeing the Mold, did, with others, store himself with a quantity of this *Spirit of Salt*, prepared in the form of a Balm by Me, the use whereof was found to be to their very great refreshment, as quenching their thirsts in the fiercest heats they met withall for almost 12. hours together, and preserving them from every disease throughout their whole Voyage.

This Mr. *Jonas Moor* testifieth under his hand, and for this end, that others in such cases might accordingly furnish themselves as they did.

13. Mrs. *Bird* gave some of this *Spirit of Salt* to her Children that were troubled with Wormes, which it presently kill'd and brought away.

14. The wife of Mr. *William Palladay* troubled much with Scorbutical spots and Inflammations in her feet, by the use of this *Spirit of Salt* was recover'd; which her Children afterwards making use of, were much benefited by it also.

15. *Edward Atkinson* having been long troubled with a Cough, and thereby much weakned; and also for most part of the Winter having been usually taken about 4. of the Clock in the afternoon with an aguish distemper, great Thirst, and Chilness all over his Back, violent Coughing reaching to Vomit, and a great indisposedness:

all

all other means proving in effectual, by the late use of this *Spirit of Salt*, prepared by Me, he found great benefit; that is, taking it in Posset drink about four of the Clock in the afternoon, his distemper much abated, and all the symptoms removed, so that now he is in a much better temper: Therefore he thought it necessary to give this Testimony of it as of an excellent Remedy.

March 19. 1663 Edw. Atkinson.

16. *Anne Read* wife of *Burnel Read*, living in *Whealers* street in *Spittlefields London*, being very sorely troubled with the Dropsie, Scurvy and other Diseases, so that she thought her self past cure, was made whole and perfectly restored to her health, only taking of this *Spirit of Salt*.

The Approbation of several Doctors by
new Testimonies.

Dr. Sprackling, one of the Colledge of Physicians in *London*, being of my former acquaintance, and having received and experienced this *Spirit* of mine, desireth more, and in his Letter to me, testifieth, that he had often experienced the excellency of it.

The same Doctor visiting me at my house, acknowledged that he had fully experienced it's great Virtues in expelling Gravel, curing intermittent and continual Fevers, and (much beyond his expectation) in the Scurvy. Although his modesty refused to publish any thing under his hand, pretending that his Testimony was too inconsiderable to adde to the repute of this excellent medicine.

B

He

He was in *London* in the year 1664, but now he lives very highly esteemd in *Lancashire*, & hath many times sent some for this *Spirit of Salt* as may be attested by his severall letters, and I am confident he will not disown this my relation.

Dr. *John Smith* one of the Colledge of Physicians in *London*, was pleased to come to me & confesse that he had often made use of my *Spirit of Salt* in sundry diseases, and had found very great benefit by it, and at the same time caused a good quantity of it to be sent unto him in the Country.

Dr. *Bras Nunes Manhans* a Portugues and Physitian to the Queen, doth use and highly approve of this *Spirit*.

Dr. *Needham* and Dr. *Holings* two learned Physitians in *Shropshire* having made trial of this *Spirit*, do well approve of it.

Dr. *Ingram* and Dr. *Newton* both living in *Essex* do likewise highly approve of this *Spirit*.

Dr. *Bently* living in *Cheshire*, doth also very much approve of it.

Dr. *Poleman* a German, one of great note amongst Chymists doth most largely commend this *Spirit*.

Mr. *Montrainsky* professor of Physick at *Canterbury*, doth so well approve of it that he spends great quantities of it yearly, as his many letters sent to me do testify.

Mr. *Croke* professor of Physick in *Wilt-shire* doth very well approve of this *Spirit*.

Mr. *Erasmus Veldman* a most famous German Chyrurgeon, to whom was sent of my *Spirit*, travelled unto many places in *England* where the Plague was, and there used it, and returning afterwards to *London*, he gave this testimony of it, that he found most admirable benefit by it, upon almost a numberless sort of people visited therewith, as also

also upon such as were troubled with *Ptyticks*, Feavers and Scurvy.

There are also many Chyrurgeons & Apothecaries, that, having heard of the same and worth of this my *Spirit of Salt*, have come to me for it, but there are many, who, not understanding the fermentation or leavening, and the manner of extracting the true essence of things, do therefore stick to their private opinions and judgements of this my *Spirit*, but I hope, that at length, being moved with the excellency thereof, they will change their opinion, and will not only judge better but also make frequent use thereof.

New Testimonies of several patients

Elias Price.

17. This *Elias Price* lay very dangerously sick of pains in his body, and stopping in his stomack, his breath being almost gone, and he being given up for a dead man by the Doctors to whom his water was sent, yet afterwards in a fortnights time, by Gods help in the use of this *Spirit of Salt* he was perfectly well.

The Testimony of Mr. *Line* 26 Aug. 1664.

18. This Mr. *Line* living at *Ashford* in *Kent*, and being sorely troubled with gravel made use of this my *Spirit of Salt*, and was perfectly cured thereby. The same person having a child eight years old, that could neither go nor stand, in the space of six weeks by the use of this *Spirit of Salt*, could go and stand as well as the rest of his children.

The Testimony of *Mr. Philip Roberts* fellow of *Jesus Collège* in *Oxford*.

19. This *Mr. Roberts* was so troubled with the scurvy, that he could neither sleep by night, nor scarce move either armes or legs, & in a weeks time spent in the use of this *Spirit of Salt*, found that it procured him sound sleep constantly, and in little time he was eased of all his pains.

The Testimony of *Mr. Bull* of *Ratcliff* near *London*,

20. This *Mr. Bull* had a young son much troubled with shortness of breath, spitting of blood immoderately, coughing, ill digestion, that at last he was grown very lean and consumptive, whereupon he gave him of my *Spirit of Salt* and another medicine, & on a suddain he found ease, and after eight or nine dayes was perfectly cured, this *Mr. Bull* desired might be published.

The Testimony of *Mrs. Elizabeth Chapman* living formerly in *Coleman-street* but now in *little Moor fields* in *Butchers Alley*.

21. This *Mrs. Chapman* was so troubled with the yellow jaundies that the Doctors in the Country gave her up, as irrecoverable, but she taking a bottle of my *Spirit of Salt* was perfectly cured.

Therefore this my *Spirit* ought not to be tryed by outward signes, and vulgar notes, as the colouring of Metalls, the

the Smell, Taste, &c. (which signifie nothing) but by the excellent effects it hath in expelling grievous Diseases, and which it leaveth to all wise observing men, as certain signs of its goodness, and its unblameable virtue.

*The transcendent Virtue of the true Alexicacus
Spirit of Salt of the World.*

T Here have been so many preparations of *The* (commonly called), *Spirit of Salt*, unduly made, retaining most pernicious accidents, as it will be a hard matter to have the worth of that which is perfect admitted into a vulgar Creed. Yet when the noble and universal qualites of seasoning and preserving our Food by common Salt are weighed, the ingenuous must needs conclude, and that when rightly separated from its dregs and Scum, and presented to us in its strength and vigour, it cannot but be worth a welcome reception amongst intelligent persons; Its Virtues inward, and outward, being published and experienced.

Although

*For the
Stomack,*

ALthough it communicates not much to the nourishment of the Body it self; Yet this *Spirit* marvellously procures a good appetite, strengthening and cleansing the stomach from putrefaction, and consumes, carries away and disperseth all raw and Fleg-matick humours, collected and ingendred in the Bowels; Helps Digestion, quenches Thirst, keeps the body soluble, and so operates, that it helps to transport nourishment to and throughout the whole Body; and dissolves all kind of Obstructions.

Bloud.

It purifies and revives the Bloud and keeps it volatile, that thereby it more regularly proceeds in it's Circulation.

Plague.

The author by using this *Spirit* in Drinks, Broths, and Sauces, (staying all the time of the Pestilence in *London*) kept by Gods grace, not onely himself and family; but also many others during all the Contagion from the Plague.

Vitall

Spirit

Sweating

and sleep.

It warmes but not overmuch, because it hath a most temperate Faculty in comforting the vital Spirit, and is the cause of dispelling whatsoever distempers arise against nature, and hereby men become more agil, merry, and jocund. It procures moderate sweatings, & gentle sleep.

Urino.

It causeth Urin and keeps the Ureters from all filth or slime, and dispels the water that lurks betwixt the skin and flesh, by Stool and urine.

Stone and

Gravel.

It cures all persons troubled with the Stone or Gravell, both in the Reins & bladder, & hinders Coalition of the Gravell, and in time dissolves the Stone, if not already too much congealed and hardned

Rheumes

& Cough,

It is very good against all Catarrhs that fall from the Head, and preserves from all diseases that come by Coughing or any flux of Rheume.

It is an excellent remedy against Feavers of long continuance, and quenches Thirst in such as languish under hot distempers, or maladies that cause draught, in hot weather cooling the Bloud and inflamed Liver.

It helps the liver and Spleen, and Hypochondricall Melancholly: it easily disperses all pains in the Sides, and Bowels, and whatsoever hath it's beginning from Wind, or Cold.

It cures the Hemorrhoides or Piles.

Against the Scurvy it is the most approved Antidote and Remedy, because the Spirit of Salt hinders the putrefaction of the Bloud.

It is an excellent remedy against all Hydropical diseases, because all Dropsies Pryssicks and Diseases that proceed from the Liver are wont to happen by reason of certain watry and bubbling tumours in the natural parts, Thighes and Legges.

It is a most excellent remedy against the falling Sicknes especially if it be taken in the best Extraction of saffron (which is to be had of me) which is not made of the dreggs of Wine, but of Wine it self; as also against benumbednesse, the Palsie, and sciatica.

It stifles the Jaundise in the birth, or kills it in it's strength

It is an healer of the ulceration of the Lungs, and a preserver against the Consumption of them

It prevents the breeding of Wormes, especially in children and kills them if bred.

It is very beneficial for Women with Child, and for such as give Suck, and the Children that Suck of them.

Feaver.
Liver

Spleen &
Winde

Piles,
Scurvy,

Dropsie.

Falling
sicknes &
Palsie,

Black &
yellow

Jaundice.

Wormes.

For Women with
Child, and

that give
Also Suck.

Also for any that are poysoned by *Opium*, *Spiders*, or otherwise, or stung or bitten by *Serpents*.

It causeth the Monethly courses in women, remove obstructions, and helps them to the benefit of nature: Also for the cure of Green sicknels, and fits of the Mother, it is an approved Medicine. And those that have the Matrix clog'd with superfluous humours may use it with success. Note that if any disease be so obstinate that *this Spirit of Salt* cannot remove it, we have readily other Medicines, God willing to assist and repell the most stubborn and pertinacious distemper.

For the virtues of it outwardly used,

✓ **I**T keeps a good & lively colour. And putrified wounds or proud flesh, being gently washed with it are cured, and the place preserved by it, clean and sound.

It brings life into benumb'd Members, and is very good against the Cramp.

✕ It may be outwardly applyed for the *French Disease*: also in Gouts, mixed with Oyl of *Turpentine*, *Wax*, *Amber*, *Harts-horne*, or the like.

It is good for the Kitching, in rendering Meats grateful and pleasant; for instead of *Vinegar*, *Lemons*, or other sharp Sauces, it is more healthfully taken: mixt with *Sugar* it is an excellent sauce for Roasted meats.

2 By it *Raisins* recover their former bigness and beauty & mixt with some fountain water are pleasing to the palate and very cordial to refresh a weak stomach.

Pigeons

Pigeons, Chickins, and all flesh seasoned with it, are of a pleasing relish: *Beef*, steeped in, or sprinkled with it, is made tender.

It cleanseth the *Teeth*, and makes them as white as snow. To say no more, it's that which cuts the Sinews of all Diseases, and supports, and restores weak bodies. One thing more cannot be omitted; when at Sea water is scant, some of this prepared into a Balsom laid on the tip of the tongue in a small proportion, takes away all inclination to drink. Which Balsom, whosoever desires is to give me notice afore hand that I (who alone can) may prepare him some.

Whosoever uses it shall find these Effects: of which if any one doubt, let them try in some one and by that judge the rest.

DIRECTIONS for the Use of the SPIRIT of SALT:

First in Genetal. It may be put and taken in all sorts of Liquors: as Water, Beer, Ale, Posset Syder, Wine, Broths, Sauce, &c. And is more healthfully used than Oranges, Lemons, Vinegar or Verjuice; and with Oyl is most pleasant: Indeed it's proper in all sorts of Cookry, to be used by the healthy, to prevent the Maladies mentioned in the Treatise of it's Nature, as well as for their Cure; and it gives the Pallat a smart relish, at the discretion of the user no error can be committed, by taking any quantity from 10. Drops to 40. That proportion at any time, mingled with Sugar may be doubled; and taken in Morning draughts, is very efficacious; For it preserves the

C.

Body;

*a small
portion of
salt placed
under the
tongue
suffice to
appease
thirst*

*medus
Lapis.*

Body, from all manner of Corruption, and restores Nature to it's Primitive state. To preserve health, any small quantity will serve, but to repel a Disease, a greater quantity is requisite, and may be used with Sugar if they please.

*Dr. J. To
Nicks
To all young
engines
down
Lambert*

In particular, 40. Drops of this *Spirit* in half a pint of any sort of Liquor, is a good Standard: And after the proportion of 80. Drops in a Quart, it revives all sorts of Beers, Ale, Syder, and Wine; long preserving them both Strong and generous: And the like quantity being put into barrels of Water, for Mariners to drink at Sea, will better preserve, them from putrefaction which ariseth from Raw Water.

In dressing all sorts of Fish, Flesh, and Fowl, being old and Tough, they are made tender and nourishing, by so much hereof mingled with any Spices, Water, or Butter, and sprinkled on them, as may give a quick taste in their Sawces; and cold Meat also sprinkled therewith, is preserved from detriment.

In Pickling any Sallets, as Cucumbers, Capers, fennel, Purslain, Broom-buds, &c. being mingled with Water and Salt, so as to make it sharp and quick, it is very healthful and pleasant.

to the teeth
To prevent the tooth-ach, or to cleanse & preserve the Teeth white, put six Drops in a spoonfull of running water, (or for the Curious into Rose-water) and with a small Linnen Rag, rub the Teeth, and it's impossible they should corrupt, or putrifie:

It is very good for women with child, either in their ordinary drink or Posset or Broths &c. But as for such as give suck, let them with 60. Drops turn a pint of Milk

into

into a posset, and take the whey, mingled with Sugar (if they please) and drink a reasonable draught thereof in a Morning, fasting an hour after it, and their Children will be kept from the Scurvy, smallpox; Feavers, Convulsions, Wormes, Stone, and the like Diseases especially if they drink as much as they are able.

If any delight in *Aromaticum* or Coffee then they may drink 10, or 20. Drops in a Dish thereof as in a good Vehicle.

It's most successful in intermittent Feavers, if the patient take 30. or 40. Drops thereof with a little sugar in his ordinary drink a little before his fit comes, but afterwards let him take only 20. Drops as often as he is thirsty, but in continuall Feavers let him every four hours take 20. Drops with a little sugar in his ordinary drink. Dr. Sprackling told me he had cured many continual Feavers this way, which I made tryal of upon my Wife and younger daughter, and found good successe thereby, yet it is not my intention hereby to exclude other Remedies which in this case may be administered by learned Doctors.

Many

Many have enquired of me whether this *Spirit of Salt* be beneficial at all seasons of the year. I shall therefore give them further satisfaction by what followeth.

Let such therefore know that it being a preservative for all things and nothing being more agreeable to humane nature then it, whosoever will consult and provide for his own health, may take in every season, *viz.* Winter, Spring, Summer, and Autumn, First Winter, when all kind of Flegmes moist swellings, and extraordinary spittings are common amongst men: because Winter is naturally moist and cold through plenty of Rain, and length of the Night, as *Hypocrates* testifies in his book *de natura Hominis*. Now this *Spirit of Salt* being known and approved to be most excellent against Flegme Rheume, Tumours and superfluity of Spitting may be very profitable taken, as also

2. In the Spring, when the blood is increased.

3. In Summer when the Blood is far more increased, and when men are troubled with inflammations and Fluxes of blood from the Nostrils, and are very hot and subject to Feavers: as doth *Hypocrates* write in the same book, and other places: For this *Spirit* doth oppose and hinder all those inconveniencies, being of it's own nature contrary to all hot Distempers, as those that have made use of it, have found by experience.

Besides this *Spirit* hath the property to correct depraved and malignant humours and moisture, (which are wont to hinder nourishment) which if they be not prevented, the Belly will swell, and thereupon will follow an exasperation of Scabs and Boils and indigestion, which extenuates the vigour of the body, and causes Dropsies and other evill habits and Maladies, by which sick persons are so vexed, that their tast is taken away, and they fall into Consumptions, and lastly, in this *Spirit* ought more principally to be taken, in Autumn for the more grievous and destructive diseases do swarm, as the same *Hypocrates* in his *de Epidem*, doth write

and

and at that time many are oppressed with sickness, but especially those that are subject to Consumptions. And therefore *Women* always, but more especially ought to have a very high esteem of this Spirit, that they may keep themselves from the suppression of their *Monthly* courses from whence do arise great languishings and Consumptions as the same Author relates in his first book, *mei re- vances*. for those women having collected Flegme and filth in their stomach, tremble, and are astonished through all the parts of their body, because Flegme by it's pricking quality, doth detract and pluck the inward membranes which cover the Bowels, which from the weight and plenty of matter, that intercepts the spiritall and respirating wayes, cannot breath but with great difficulty. In the same season also extraordinary and spurious Feavers do happen, which are most difficult to cure and full of danger, because then they have a divers permixture and inequality of humours which incommodities are prevented by this *Spirit of Salt*.

As for *Children* they ought not to be deprived of this most healthful Spirit, because they are subject to the small Pox, Measles, Gravel, &c. and in their Feavers, are most prone to convulsions because of the Crudity of their aliment and sharpness which they draw from the Milk, and from the weakness of the nerves and sinews, and therefore they are wont to be terrified, and mourn and kick with their feet, because of the vitiousness of their humours, and corruption that proceeds from the Milk, which do trouble the stomach or fill the brain with acrimonious vapours. For these causes this Spirit of Salt is to be exhibited to Youth, That the breeding of the Stone be stopt in the beginning: for Boyes are more obnoxious to breed the stone, then men, as *Hypocrates* in *libro de natura hominis* very well observes; and also there shews the reason, to wit, the great heat that nature affords for their growth, and he in *Lib: de Aere, Loco, & Aquis*, shews also another reason for the stone in Boys, viz, their mothers Milk, which is hot and cholerick, and therefore he prescribes water, to be well mixed with their wine: but this Spirit of Salt mixed in our common drink is far more excellent then wine, because it doth not so scorch and dry the veins as wine doth, for this Spirit

of Salt, its contrarie to heat, it suffers not any thing which either grasse, or any wayes troublesome, to stay in the bladder, but ejects it by urine, by that which is said Parents may learn how to prevent the stone in their children, unto which they are so much subject, viz. by this my Spirit of Salt, these and other maladies this Spirit doth dispeck. Therefore I have insisted the more plainly upon the vertues of it for the glory of God and satisfaction and health of my neighbours.

An Aduertisement.

Envy is wont to snarl at Virtue, but it can never hurt it. There are very many, who out of a perverse opinion, with words artificial enough, dare carp at, and dispraise this Spirit of Salt, notwithstanding they are altogether ignorant of the Preparation of it. To whom this laying out of Hippocrates, in his Book *de Decenti habitu seu Decoro*, shall be a sufficient Answer-

Καλὸν γὰρ ἐκ τῆς διδασχῆτος ἔργου λόγος, πᾶν γὰρ τὸ ποιητὴ, τεχνικῶς, ἐκ λόγου ἀνηίχθη, τὸ δὲ ῥηθὲν τεχνικῶς, μὴ ποιηθὲν δὲ, μεθ' οὗ ἀτεχνῶς δεξιτικὸν ἐγνηθῆ, πᾶν γὰρ οὐδ' αὖ μὲν, μὴ πρὸς τὴν δὲ, ἀμνηστὴς καὶ ἀτεχνῶς σημεῖον ἐστίν. οἷον γὰρ μαλιστα ἐν Ἰνδικῇ, αἱ μὲν τῶν τεχνικῶν οὐκ ἐχρῆστον, ὅλ' ἐδρον δὲ τοῖς χρομίνουσιν ἐπαφίρῃσι, οἱ γὰρ ἀσθενεῖς ἔσονται, ἀλλὰ βαθεῖας δέονται.

A most excellent thing is that reason, which is drawn from the matter which any man hath learned: for whatsoever it be that is wrought by Art proceeds from Reason: but whatsoever is artificially spoken, but not artificially performed, argues both the way and reason void of Art or skill. Therefore any thing only opinionated without Action, is a notable token of lack of knowledge, and want of skill. And a bare Opinion, of severall Drs. in Physick without ever experiencing the truth thereof, is the cause why themselves are spoken against, and their Parents miscarry, for the Sick wants Help, not Reasonings.

Some others again studying their own private Lucre ,
 saile against me , and speak whatsoever comes uppermost
 as if I had done nothing but ill.) But to these I oppose
 those very many men, that have made tryal of this my *Spi-*
rit of Salt , and having recovered their health by it , have
 commended it very highly, & have given a very large Testi-
 mony of it's Virtues. Some of them having found the
 benefit of it against Obstructions ; others against the *Scur-*
vy; others against *Consumptions*; others against the *Tooth-*
ache; others against *Malignant Feavers* ; others against
Agues ; others against the *Stone* in the Reins ; others
 against the *Suppression* of Urine ; others against the
Dropsie ; others against the *Weakness* of the Sinews , Mu-
 scles and joynts ; others against the *Swimming vapours* of
 the Head, and *Head-ache*; others against *Catarrhs* and *Colds*,
 so that indeed, (as some Letters sent unto me do testifie) it
 may be accounted a *Catholick* or *Universal medicament*.

Therefore let none hence forward speak against me of
 this my *Spirit*, least they appear to display their own igno-
 rance and withall, envy to truth , but rather bless God
 that they enjoy so excellent a medicine.

Therefore, for my part, I shall neaver leave off preparing
 it; if for no other reason, but only that I know, it is most
 excellently good.

A second Advertisement

Many of my friends, intelligent men, do wonder, and say
 how is it possible, that one medicine can cure so many and
 so various Diseases? To whom before I answer, I wli bring
 this saying out of *Hypocrates* in his booke *Natura Homi-*
nis , who saith,

Αἱ δὲ νόσοι γίνονται, αἱ μὲν ἀπὸ τῶν διατημάτων, αἱ δὲ ἀπὸ τῆς ἀμαλίας, ὅτι οὐκ ἔστιν ἄλλο ζῆναι. *That all Diseases proceed partly from the manner of our living, and partly from the air we draw into us, without which we cannot live.*

Now then, if any man have an excellent water by him, whereby the body is either kept in continual health, or restor'd to health when sick, it's plain he may be preserved till the time limited by God for his death: but experience hath found out 7. my *Spirit of Salt* will do these, for it doth render the bowels and inward parts clean and firm, doth corroborate and strengthen the Faculties, and keep them constant, makes good and easie Concoction, and to breathe freely and keeps his whole body in a like temper and heat; for the firmness and strength of the bowels, and the integrity of the Faculties doth much further the preservation of health; for indeed they are the very Fort and Castle of our Livelihood; from whence *Hypocrates* elsewhere commends that man who is *εὐσπλαγχνος*, that is, he that hath clean and strong Bowels.

But this I say for my Conclusion, that the Reader may diligently observe, that he take not Doubtfull things for True, Weak things for Solid, and Arbitrary for things surely ratified; for whatsoever by daily Experience is certainly approved, ought alwayes to be preferred before any that happens by Chance. and that more especially in *Chymical Medicines*; In which, as in a storm at Sea, the Mariner hath much adoe to attain his desired Port, without danger

danger of being swallowed up of Quick-sands, or beaten in pieces against Rocks; whereas experience dictates, that many being deterred by the shipwrack of their Fortunes, have cast away all hope and expectation of obtaining their wished-for Haven.

This *Spirit* is to be had in several Glasses sealed with the *Rose* and *Eagle*, with 3. Greek Letters,

K. P. X. And about the Seal,

Venus Spiritus Salis

It is sold at the Authours house next door to the three Kings Inn in Southampton-Buildings near the Kings Gate in Holborn.

As also by Mr. *Milward* Bookseller at Westminster-Hall-gate.

Mr. *William Benson* Barber at the three Tuns by Charing-Cross.

By *William Grover* at the Barber-Chirurgeons at Picadilly near St. James's Fields

At Mr. *Johnsons* at the Red Lion in the Outward Rowe in the New Exchange.

Mr. *Charles Morgan* Grocer at the Angel in Henrietta-Street in Covent-Garden.

Mr. *Charles Brandon* Cheesemonger at the Fryingpan in New-Market.

By *Edward Cox* at the Indian Gown in the Strand, near Strand-bridge.

By *Samuel Speed* Bookseller at the Rainbow in FleetStreet.

Mr. *Herrick* Stationer at Gray's-Inn-Gate.

Mr. *Francis Gerard* at the Three Bouls next to Brook-house in Holborn.

Mr. *Redmayne* Printer in Clerkenwell-Close.

By *Samuel Tompson* at the Bishops-head in Duck-Lane.

Mr. *George Thody* Cheesemonger in Aldersgate-street.

Jane Buckle at the Bodice and Sleeves in Aldersgate-street.

Mr. *Daniel Pelcome* Millener at the Golden Goat in Fein-street.

Mr. John Low Watchmaker at the Golden B. in Newstreet in Moor-fields, over against Little Moor-gate.

Mr. George Philips a Potter over against the Meal-market in Southwark.

At any of these places may be had what quantity of this Spirit any desireth, at the rate of Eight shillings a Pint; and to that end Bottles of Pints, Half-pints, and Quarter of Pints are there sealed up to be had; and what is so sealed and sold, is the onely avouched Spirit of Salt.

Of other Medicines which are made Ex Sacro Saturno.

The praise and excellency of *Sacri Saturni* you shall find in my other small book, intituled, *A Discourse of Antimony*, which is to be had at my house.

Moreover, there are made of *Antimony* severall sorts of Medicines, namely, the *Crocus*, or Mineral Saffron; the *Flowers*, the *Glass* of *Antimony*, the *Antimonial Cup*, the *Butter*, the *mercurius vita*; or Vomiting Powder; the *Regulus*; the *Golden Sulphur*; the *Salt*, and *Oyl* made thereof by resolution in a cold place; as also severall kinds of Tinctures. For our part, we know how to make four different Tinctures of *Antimony*, whereof the one excels the other in virtue, according to the purity of the matter, whereof they are prepared. The same way of our Sweating Powder: and these our Medicines cause no Vomits at all, but work onely by Sweating, and that kindly too; and without any molestation or offence to the stomach. And at *Cambridge* there are many persons who can attest this truth with me, as also here in *London*. We prepare also, besides the Tinctures, and the Diaphoretick, another Medicament, which is a red Powder, and we call it the *Theion* of *Hippocrates*, and our *Panodon*, because it purgeth all the Emunctories, or passages of the Body, by Vomit, by Stool, by Urine, by Sweat, and insensible transpiration, We prepare also the Salt of *Antimony*, which hath the same effects with our *Theion*, this onely excepted, that the Salt purgeth onely downwards, by Stool and

and *Uine*, and in that respect is better than our red Powder for such Patients, who cannot endure Vomiting Medicines. Of all, and each of these we shall now discourse, that such persons who desire to have them, may know what they are good for, and how they ought to be taken, and in what quantity.

Of the Use, Virtue and Dose of our Antimonial Tincture.

This Tincture is a good and safe Medicine, and may be taken inwardly, or applyed outwardly with much benefit; for it cures the *Leprosie*, the *French Pox*, the *Scurvy*, all *Feavers*, the *Falling Sicknes*s, the *Drop*sie, the *Plague*, the *Meazles*, the *Itch*, and such other Diseases. In *Meagrim*s, and pains of the head, and the *Hypochondriack* melancholy, it avails much. It expels Poisons, cures those that are Asthmatical; killeth Worms, and helps in many other distempers, which cannot be cured with Simples. It cleanseth the *Bloud*, emptieth the stomach of all vicious humours, brings down the Courses, and maketh Barren Women Fruitful; in the *Gout* also, and the *Stone*, it is a commendable medicine. The Dose thereof is alterable, according to the age of the Patient, wherein also there must be a respect had to his strength, and to the violence of the Disease. To little Children of 2, 3, 4. or 6. moneths old, you may give one or two drops in their mothers milk against *Worms*, *Itch*, *Feavers*, *Convulsions*, *Falling Sicknes*s, or *meazles*; but to Children of one, two, or three years old, you may give four drops in milk or Wine, and you may safely repeat this Dose every third or fourth day. But If you would onely use this Medicine as a preservative to prevent diseases, then you may give it little Children twice a moneth, and it will strengthen them, and prevent the said Diseases, by cleansing their bodies, and purging out all bad humors. But to persons of fifteen years of age, or 24. you may give six or ten drops in sugar'd Wine. And to those of 25. and so forwards to 50 years of age, you may give 10, 20, or 40 drops: and always you may increase or diminish the Dose, according to the age of the Patient, with respect had to the strength of the Disease, and his Body. In the *Gout* and the *Stone*, give 10 drops in Wine or Ale every day in the morning fasting: but if the Patient be very weak, give it onely every third or fourth day, and so continue it to the end of the Cure; but let him withall use a temperate diet. In the

Leprosie, the *French Pox*, and the *Scurvy*, take this *Medicine* every day in the morning; but if the *Patient* be weak, then take it but every second day, and that so long as you find it necessary. In the *Falling-sickness*, and the *Dropse*, it is to be taken after the same manner. But in intermitting Feavers, take it an hour, or 20, before the Fitt, or when the Fitt is quite over; and the *Patients* should always in their ordinary drinks take some of our *Spirit of Salt*, in every distemper. But if it be a *Quotidian* Feaver, then take the *Tincture* every morning. In *Pestilential* Diseases, take a Dose of it presently, and repeat it every day. But if you would use it onely for a preservative to prevent the *Plague*, then take it but once a week. In all other outward distempers, you must take a dose of it in the beginning of the *Disease*, and continue it once every day till your distemper be removed; and by this means all maladies may be cured, without putting the *Patients* to any pain, Our *Diaphoretick* Powder is also effectual in all Diseases, wherein we have prescribed the *Tincture*: and may be administered from one Grain to 40, having always a respect to the age and strength of the *Patient*. The best *Vehicle* to administer it in, is *Malago* Wine; and let the *Patient* keep in his bed to sweat, as he must do also when he takes the *Tincture*. And always in intermitting Feavers give the *Powder*, as well as the *Tincture*, before the Fitt.

Of the Diaphoretick Powder.

This *Medicine* is not onely successful in the same distempers that *Tincture of Antimony* is, but in many others; for it perfectly cures *itch*, *Pimples*, old *Ulcers*, and *Scabs*, which through that abundant moisture that is in the body, often become hard to cure, the *Dose* is this: Let the *Patient* take every morning about four or five hours before dinner, half a scruple, or half a dragm in a spoonful of some generous *Wine*, and this for three weeks or more: And it's wonderful to behold what effects it hath above all *Potions* made of the decoction of *Guaiacum*, *Salsaparilla*, *Clinn*, or other common remedies used for this end. This I can speak upon my own experience, having found upon my giving it, a most happy and notable success, and that not onely in strong, but also weak persons, and infants; it chiefly provokes sweat, if the *Patient* keeps his bed, and sometimes it works

works insensibly by transpiration: for it will quickly discover its virtue for the good of the Patient: Moreover, this Powder may be carried more conveniently then the Tincture can: yet let every one take which he likes best.

Of the Theion of Hypocrates.

This is a most excellent Medicine against the *Falling-sickness*, *Feavers*, *Plague*, *Gout*, *Leprosie*, *French Pox*, pains in the *Head*, *Meazles*, and *Melancholy*; and in one word, it is a commendable Medicine in all kinds of *Diseases*. In outward maladies also, as old Sores and Wounds, it effects much: namely, if the Patient be inwardly purged with it: women with child onely excepted, for to them it must not be administred, nor conveniently can it be to any such, who are so far spent, and weakened with *Diseases*, that they have not strength enough left to take Physick. The usual Dose to those that are not above 15 years, is from one Grain to 3, 4, and 5. To those that are of full age, and in the flower of their youth, such a Dose is to be administred, as shall be able to make them vomit; namely, 6, or 8 Grains; but if the Patient abhors a Vomit, then let him take our Salt of *Antimony*, whereof we shall speak hereafter. To infants, and little children, young of age, the Dose is from half a Grain, to one Grain. It may also be administred to newborn children against *Convulsions*, and *Epileptick Fits*, but the Dose must not exceed the bigness of the seed of a Rape, and it must be given in the mothers milk. But if the child be strong, and above half a year old, you may encrease the Dose, so as it may effect some visible operation, and purge out the bad humours; and by this means you may also prevent the *Meazles*, and many other *Diseases* which use to afflict children. Of a truth, by this Medicine all Maladies wherewith men are troubled, may be easily cured, and at a cheap rate.

Purging Pills.

I have found out a way of preparing certain Pills with the Salt of *Hypocrates*, which purge gently, and with good success, the same distempers that the *Theion of Hypocrates* doth, but especially in the
Head.

Head-ach, Gout and Gravel, for they purge not onely by Stool, but also by Urine : I have cured many women of other pains in the head with them : They are indeed a most excellent and universal Purge.

The way to take them is this : Take five or six, or fewer, (according to the age and strength of the Patient) and mingle them with the Pap of a roasted Apple, and after one Stool, take Veal, or Lamb-broth without any Salt ; instead whereof, infuse twenty drops of the *Spirit of Salt*, and you will find an happy issue thereof.

Besides the aforesaid Medicines, there is to be had one other, which comprehends all the virtues of Animals and Vegetables, and is called Aqua Cœlica, whose virtue and use is as followeth.

Of the Virtues and Use of Aqua Cœlica.

Aqua Cœlica is a Spirit very volatile and piercing, and may be used both outwardly and inwardly. First, it is good against all obstructions and stopping ; it cleanseth the blood : it is excellent good against the *Plague*, and all Epidemical diseases, as the *Venerical maledy*, *Leprosie*, *Scurvy*, *Hypochondriacal melancholy*, *Malignant Feavers*, and all diseases which are dispersed by sweating or bathing. It cures all kinds of *Agues*, and the *Cholick*, and all *Winds* : It doth ease pains which happen by a fall or bruising ; it causeth Urine and Sweating, and withall expels Malignant humours : it helps the stoppings of the Terms, and the stiffing of the *Matrix* : it is prevalent in stiff obstructions, the Falling-sickness and Palsie, and in irregular and extraordinary Terms of Women, a most admirable remedy.

And, in a word, this *Water*, before all other things, is a most rare comforter of our connatural humane substance ; because it preserves from corruption, comforts our strength, and continually restores and corroborates our vital Spirits, because it digests all crudities, and all superfluities and defects of our body, and brings them to an equal poise, and because it causeth many good effects, according to the disposition of the Subject to whom it is applied. The Dose is from four drops to forty, according to the age and strength of the party taking it, in a glass of *Melago Wine* : but for want of such

Wine

Wine, in Ale or Beer, Besides, it is a most excellent remedy against the *Gout* in the joynts, and all parts of the body: it extinguisheth all *Inflammations*, and cures the *Gangrene* and *Ring-worm*, it dissolves congealed blood: it eases pains and swellings, it strengthens the sinews: also mingled with running or conduit-water, it eases the Tooth-arch: mingled with a Glyster, it kills *Worms*; and mitigateth the *Cholick*. I also for many Diseases mingle it with the *Spirit of Salt*, to be used inwardly.

Further, this *Aqua Calica* is most excellent in all griefs and pains of the body, if the parts affected be anointed therewith.

A Specifick against Catarhs and the Cough.

I have by me a most pleasant and cordial Water, which is very soveraign and effectual against *Catarhs* and *Coughs*, if one or two Spoonfuls thereof (according to the age and strength of the Patient) be taken every four hours in the day; yea, and by night too, if the Patient be troubled much then: it cures in a very short time (as is to be seen in the Twentieth Testimony, and Seventh Page of this Book; but yet the *Diaphoretick* Powder is not to be neglected, to the end that the Patient may sweat twice in the week. I have most happily cured many by this *Specifick*.

LAUS D.E.O.

F I N I S.

The first of these is the fact that the body is composed of
cells, and that these cells are constantly changing
and renewing themselves. The second is the fact that the
body is constantly growing and increasing in size.
The third is the fact that the body is constantly
changing its shape and position. The fourth is the fact
that the body is constantly changing its color and
texture. The fifth is the fact that the body is
constantly changing its weight and volume.

The sixth is the fact that the body is constantly
changing its temperature. The seventh is the fact
that the body is constantly changing its electrical
charge. The eighth is the fact that the body is
constantly changing its chemical composition. The
ninth is the fact that the body is constantly
changing its physical structure. The tenth is the fact
that the body is constantly changing its mental
state. The eleventh is the fact that the body is
constantly changing its emotional state. The
twelfth is the fact that the body is constantly
changing its intellectual state. The thirteenth is the fact
that the body is constantly changing its spiritual state.

Law 210.

FINIS



